

Unit 12 e: Country Area Studies--Former Yugoslav Republic of Macedonia

Objectives

At the end of this unit you will

Be aware of the following

- Perceptions engendered in calling the FYROM by the term Macedonia
- Macedonian Orthodox Church's origin and lack of official acceptance within other Orthodox circles
- Nature of ethnic tensions within FYROM
- Macedonians of today are not related to Alexander the Great
- Background of Macedonian language development
- Customs and courtesies within FYROM
- Combined U.S. and Macedonian military operations

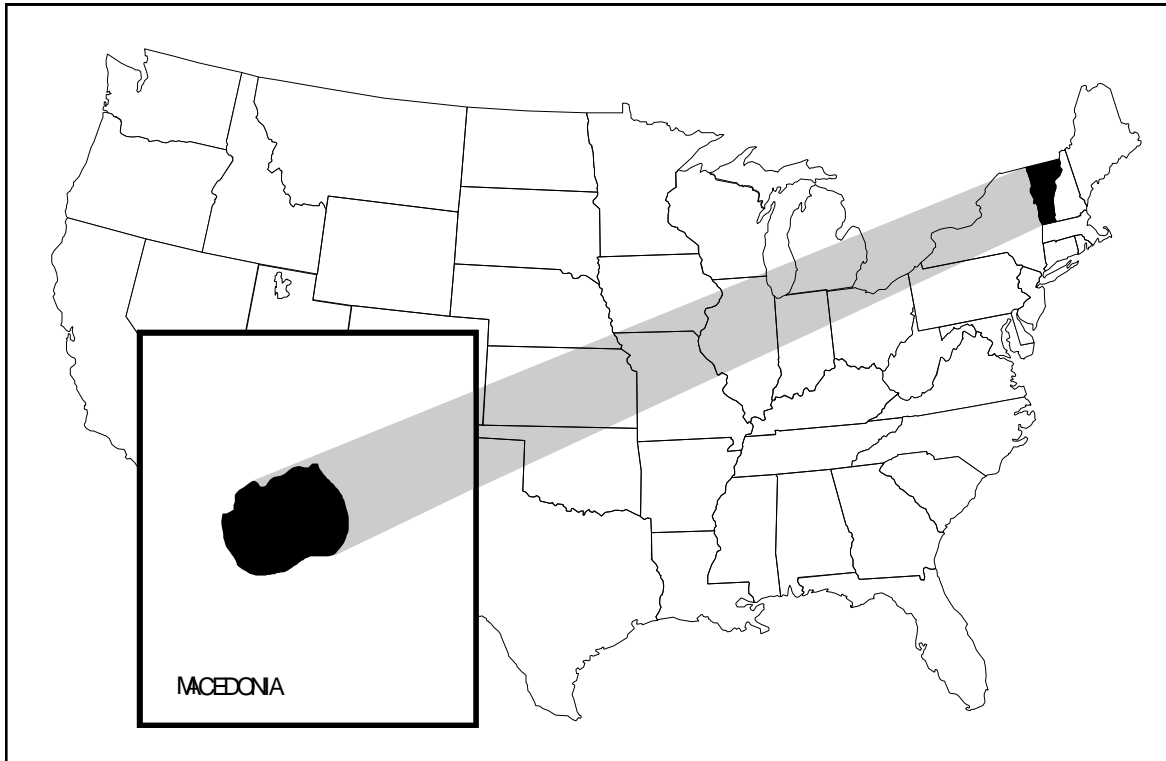
Identify

- Macedonian Orthodox Church
- Lustration
- Icons
- St. Cyril and St. Methodius
- Task Force Able Sentry
- Partnership for Peace

Realize

- Constitutional perspectives on freedom of religion within FYROM
- Difficulties for Serbian ethnic personnel to practice Serbian Orthodoxy within FYROM
- Nature of violence against women, within the family setting, in FYROM
- Maternity benefits available to FYROM women
- Prevalence of Icons within churches and monasteries within the FYROM

Unit 12 e: The Former Yugoslav Republic of Macedonia (FYROM) (mas-i-DOH-nee-ah)



Local long form is Republika Makedonija; short form is Makedonija; FYROM is an abbreviation. The name Macedonia is not a conventional short form of the country.

<u>Population</u>	2,104,035
% under 15 years	22%
<u>Commo</u>	
TV	1:6
Radio	1:6
Phone	1:6
Newspaper	21:1000
<u>Health</u>	
Life Expectancy	70 male 74 female
Hospitals	1:195
Doctors	1:437
IMR	30:1000
<u>Income</u>	\$880 per capita
<u>Literacy Rate</u>	89%

1. Religious Groups

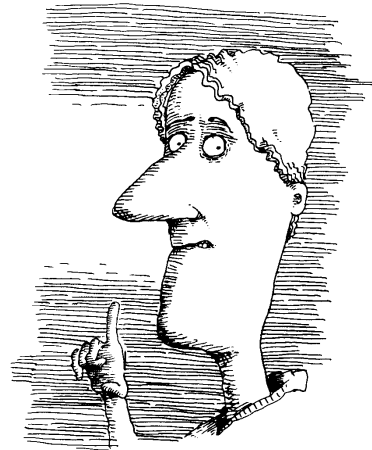
a. Eastern Orthodox (67%) Most Slav Macedonians belong to the Macedonian Orthodox Church, established under Marshal Tito in 1958.

Tito's Communist government supported establishment of the body in part to weaken the power and influence of the Serbian Orthodox Church in the region and give legitimacy to the "Macedonian" nation. The Macedonian Orthodox Church is not officially recognized by other Orthodox patriarchates and churches.

b. Muslim (30%)

c. Other (3%)

d. Human Rights--Freedom of Religion *"The Constitution specifically provides for freedom of religion for the Macedonian Orthodox Church and other religious communities and groups, and the Government generally does not interfere with the practice of religion. While only the Macedonian Orthodox Church is mentioned by name in the Constitution, it does not enjoy official status."*



The Parliament adopted a new law on religious communities and groups in July. The law designates the Macedonian Orthodox Church, the Islamic community, and the Roman Catholic Church as 'religious groups', while all other religions are designated 'religious communities.'

Some religious leaders voiced concerns about the impact of the new law, although its effects were not fully apparent by the end of the year. The law requires, for example, that anyone carrying out religious work and religious rites be registered with the Commission on Interreligious Relations. By year's end, over 20 religious groups and communities were registered. The law also stipulates that religious instruction can only be carried out in public spaces

where religious services are held and that foreigners who wish to conduct religious services must obtain a permit from the Commission before they enter the country.

Protestant groups continued to complain that they could not register their churches and obtain regular employment status for employees and that on several occasions they have been prevented from holding religious meetings in venues outside churches.

The refusal of the Serbian Orthodox Church to recognize the independence of the Macedonian Orthodox Church has led to difficulties for ethnic Serbs who wish to worship in their own church. On a number of occasions the Government refused Serbian Orthodox priests permission to enter the country and apparently plans to continue doing so until the Serbian Church recognizes the Macedonian Church." (Unless stated otherwise, all quotes are from the U.S. Department of State Human Rights Report--1997).



2. Ethnic/Racial Groups

a. Slav Macedonian (65%)

b. Albanian (22%)

c. Turkish (4%)

d. Serb (2%)

e. Gypsies (3%)

f. Other (4%)

g. Human Rights--Ethnic Groups *"The population of 2.2 million is composed of a variety of national and ethnic groups, mainly Macedonians, Albanians, Turks, Roma, Serbs,*

and Vlachs. All citizens are equal under the law. The Constitution provides for the protection of the ethnic, cultural, linguistic, and religious identity of minorities, including state support for education in minority languages through secondary school and the official use of ethnic minority languages in areas where ethnic minorities make up a majority of the population.



Ethnic tensions and prejudices are present in society. The Government is committed to a policy of peaceful integration of all ethnic groups into society but faces political resistance and the persistence of popular prejudices.

Parts of the political opposition object to even modest steps to meet the needs of ethnic minorities. The principal example of opposition attitudes came in February, with protest demonstrations following the Government's approval of teacher training classes in the Albanian language.

Albanians Representatives of the ethnic Albanian community, by far the largest minority group with 22.9 percent of the population according to government statistics, are the most vocal in charging discrimination.



Underrepresentation of Albanians in the military and police is a major grievance of the community. Even in areas dominated by ethnic Albanians, the police force remains overwhelmingly ethnic Macedonian. The Ministry of Interior says that the police force as a whole is only 4 percent Albanian.

To raise this figure, the Ministry introduced in 1992-93 a quota of enrolling 22 percent minorities at the police secondary school, although attrition has meant that graduating classes are not proportionately represented.

Albanian leaders allege that there is continued discrimination against those who do apply.

Military minority representation *The military has achieved some success in its efforts to recruit and retain minority officers and cadets. Military service is a universal male obligation, and most young men, whatever their ethnic origin, answer their conscription notices. The proportion of Albanians in the ranks is now estimated at 25 percent. There are fewer Albanians in the officer corps, but some progress is being made in this area as well. Eight percent of junior officers are from ethnic minorities, while 14 percent of new cadets at the military academy are from ethnic minorities. Just over 8 percent of the civilian employees are from ethnic minorities; ethnic Albanians constitute only 2.9 percent of Ministry of Defense civilians. The deputy minister of defense and one of eight general officers are ethnic Albanians.*

Albanian language education *The Constitution provides for primary and secondary education in the languages of the ethnic minorities. Primary education is available in Macedonian, Albanian, Turkish, and Serbian. Albanian-language education is a crucial issue for the ethnic Albanian community; it is seen as vital for preserving Albanian heritage and culture. Almost all ethnic Albanian children receive 8 years of education in Albanian-language schools. The number of ethnic minority students who receive secondary education in their mother tongues is increasing, and was 13 percent during the year, up from 10 percent in the previous school year.*

Still, less than 40 percent of primary students go on to high school, partly because of the lack of available classes in Albanian at the secondary level and partly because the traditional nature of Albanian society leads many families in rural areas to see no need to educate their children, especially girls, beyond the eighth grade.



Albanian higher education The Government's response to ethnic Albanian demands for greater access to higher education has been to ease admission requirements for minorities at the universities in Skopje and Bitola for up to 10 percent of entering places, a quota that increased to 23 percent in the 1996-97 school year. The percentage of ethnic Albanian students at Skopje university rose from 4 percent in 1992 to 7.25 percent during the year. In January Parliament passed a government-drafted law that provides for Albanian language university education for students at Skopje University's teacher training faculty who study to teach in Albanian-language primary and secondary schools. An obstacle to increasing university attendance of ethnic Albanians is their low but increasing enrollment in secondary schools, especially among girls.

Demands for the legalization of an unofficial Albanian-language university in Tetovo during 1995 led to a violent clash between demonstrators and police in which one ethnic Albanian died and about 30 people were injured. Since then the Government has tacitly allowed the university--which it still considers to be illegal--to function without giving it any official recognition.

Other Albanian initiatives The Government has not supported three other demands of some ethnic Albanian leaders that would require parliamentary approval: use of the Albanian language in dealings with the central government and Parliament, relaxing citizenship laws that now require 15 years of legal residence, and official use of the Albanian flag.



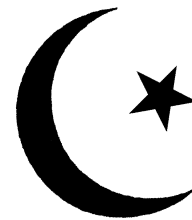
Turkish issues Ethnic Turks, who comprise about 4 percent of the population, also complain of governmental, societal, and cultural discrimination. Their main complaints center on Turkish-language education and media. One continuing dispute has been over the desire of parents who consider themselves Turkish to educate their children in Turkish despite the fact that they do not speak Turkish at home.

The Education Ministry refuses to provide Turkish-language education for them, noting that the Constitution provides for education in the mother tongues, not a foreign language. The parents have banded together to hire teachers of their own, but this kind of private education is not legally authorized.

Serbs *Ethnic Serbs, who comprise about 2 percent of the population, also complained about discrimination, alleged censorship of the Serbian press, and their inability to worship freely in the Serbian Orthodox Church.*

Roma (Gypsies) *Little tension is evident between the Roma and other citizens of the country, although Roma tend to occupy the lowest economic rung of society. In 1996 optional education in the Romani language started at four elementary schools, although there has been no call for a full curriculum. There are two Roma Members of Parliament. There is some Romani-language broadcasting.*

Muslims *There are also a number of Macedonian Muslims and Bosnian Muslims in the country. Some Macedonian Muslims contend that they are identified too closely with ethnic Albanians, most of whom are also Muslim, with whose policies the Macedonian Muslims disagree."*

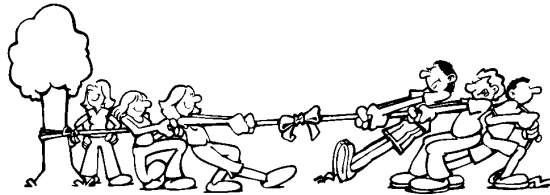


h. Alexander the Great *Macedonians at the time of Alexander the Great (356-323 B.C., the king of Macedonia and conqueror of the Greek city-states and Persian empire) were related to other Hellenic (Greek) tribes. They are not connected with the Macedonians (FYROM) of today, who are Slavic in origin and are related to the Bulgarians.*

3. Languages

a. Macedonian (70%) *This "official" language, based on a Slavic dialect, came into being after World War II under communist supervision. The Slavic dialect was enriched with vocabulary from primarily Serbian and Bulgarian languages. Macedonian is the language used in education, mass media and literature. In rural areas, Slav dialects are still in use. Old Church Slavonic, the language of Middle Ages Slav Orthodoxy, is based on a Slav dialect found in Macedonia.*

- b. Albanian (22%)
- c. Turkish (3%)
- d. Serbian and Croatian (3%)
- e. Other (3%)



4. Gender Issues *"The Constitution provides for equal rights for all citizens regardless of their sex, race, color of skin, national or social origin, political or religious beliefs, property, or social status. However, societal discrimination against ethnic minorities and the protection of women's rights are problems."*

a. Domestic violence *"Violence against women, especially in the family setting, is common. Criminal procedures are available for victims of rape, but no legal recourse exists in the case of spousal rape. Cultural norms discourage the reporting of such violence, and criminal charges on grounds of domestic violence are very rare."*

Public concern about violence against women is not evident in the media, although some women's groups are working to raise awareness of the issue. Shelters for victims of spousal abuse are operated by nongovernmental organizations. A hot line remains open, but its hours are limited."

b. Prostitution *"The trafficking of women and girls for prostitution and pornography is becoming a problem. The sexual harassment of women in the workplace is a problem."*



c. Equality *"Maternity benefits are good, with 9-months paid maternity leave. Women also retain for 2 years the right to return to their jobs."*

The Constitution provides that women possess the same legal rights as men. Macedonian society, in both the Muslim and Christian communities, is patriarchal, and the advancement of women into nontraditional roles is limited. Women are severely underrepresented in the higher levels of the private sector, although some professional women are prominent.

Women from some parts of the ethnic Albanian community do not have equal opportunities for employment and education, primarily due to traditional and religious constraints on their full participation in society. Ethnic Albanian girls are underrepresented in primary and secondary school.

Women's advocacy groups include the Humanitarian Association for the Emancipation, Solidarity, and Equality of Women, the Union of Associations of Macedonian Women, and the League of Albanian Women."

5. Conflicts *"International disputes: dispute with Greece over name; in Sep 1995, Skopje and Athens signed an interim accord resolving their dispute over symbols and certain constitutional provisions; Athens also lifted its economic embargo on the Former Yugoslav Republic of Macedonia."*



Under Tito's Communist government, the Slavs of Macedonia were used as supporters of an expansionist policy, the creation of a "Greater Macedonia." This scheme projected a "Greater Macedonia" which would include the Greek province of Macedonia and access to the Aegean Sea.

6. Holidays/Observances



a. Religious ceremonies See Unit 6 Holidays and Observances, for traditional Orthodox, Muslim and Catholic celebrations. Among Slav Macedonians, the 12 days of Christmas (from Christmas to Epiphany), are a time to show reverence to the dead. Souls of the departed are said to wander about. A dance, the dzmala, chases away evil from the wandering souls.

b. National holiday 8 September (Independence 1991)

c. Macedonian Army Day 2 August commemorates founding of the Army of the Republic of Macedonia (1992) and day in 1944 when Anti-Fascist Assembly of the People's Liberation of Macedonia declared the republic's independence.

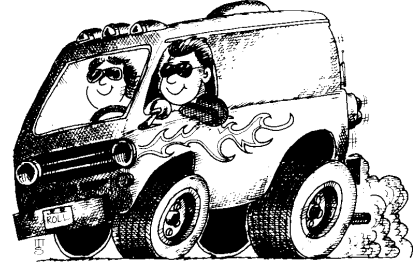
7. Customs

a. Media Freedom Although freedom of speech and the press is guaranteed by the Macedonian Constitution, full implementation of this right is lacking. The government currently indirectly controls printing houses and distribution networks. Macedonian Radio Television monopolizes radio broadcasting and is influenced by the state.

b. Lustration This practice, present in some societies coming out from under authoritarian rule, prohibits former Communist officials from returning to positions of power. FYROM enacts no such policy. Most of the current political leaders are former Communists.

c. Customs and Courtesies The following information, adapted from Country Profile of the Former Yugoslav Republic of Macedonia, is instructive (pp. 45-46).

(1) Safety Pedestrians do not have the right of way. Traffic can be chaotic. Sidewalks may be unsafe. Traffic lights and signs often are ignored. Water, though "hard" with many minerals, is usually safe to drink.



(2) Courtesy Courtesy, handshakes, good eye contact and friendly smiles promote a pleasant atmosphere.

(3) Churches and mosques When visiting, use proper behavior (no loud talking, laughing or disturbing of others). Dress appropriately. Enter a mosque only after being invited. Be prepared to remove boots or shoes, wash feet, and step inside the mosque with your right foot first.

(4) Civility Disparaging cultural, racial, religious, political or ethnic comments about Macedonians are out of place. Such comments may be viewed with hostility, being examples of perceived American intolerance and arrogance.

(5) Gifts and hospitality When possible, a gracious acceptance of favors, gifts or generosity demonstrates courtesy.

(6) Directness Say what you mean and stick to your word. Promises, comments and words implying the same are taken seriously by Macedonians.

(7) Muslim women Staring at or making eye contact with Muslim women you see in public may be interpreted as an "affront" to family or personal honor.

(8) Arguments Verbal arguments can quickly lead to fights. Stay calm in the midst of heated discussion and avoid emotion charged words.



8. Cultural Literacy Concepts/Terms

a. Icons Churches and monasteries throughout the country possess many examples of Christian iconography. These representations of Christ, angels or saints, done in paintings, enamels, stained glass, are treated with reverence because of the figures represented within.

b. Clergy Historically, the Eastern Orthodox clergy were strongly influential in maintaining the constancy of culture within the region. During the 9th century, St. Cyril and St. Methodius served as Christian missionaries to the Slavs. They also helped create the Glagolitic (glag-ah-LIT-ik) alphabet, a forerunner of Cyrillic.



9. Combined Operations

a. Task Force Able Sentry (TFAS) In Dec 1992, the United Nations Security Council, recognizing the strategic importance of Macedonia and the positive effects of political deterrence, voted to deploy a preventive diplomacy force along FYROM's borders with Serbia and Montenegro and Albania. The United States rotates a battalion sized contingent to the region every six months, serving as a component of the UN Preventive Deployment (UNPREDEP). TFAS zone is along the Macedonian border with Serbia, northeast of Skopje.

b. Partnership for Peace (PfP) NATO initiated this program to build ties with former Communist nations in Central and Eastern Europe and the Newly Independent States. The FYROM requested to join PfP in 1994 but was barred from entry by Greece. In Nov 1995, the FYROM became a PfP member. As a result, combined operations with the United States and other NATO nations, plus Central and Eastern European countries occur. Combined exchanges also take place with CONUS U.S. Army forces as well.

Vocabulary List: Country Area Studies-- Former Yugoslav Republic of Macedonia (FYROM)

Alexander the Great (356-323 B.C.) Ruler of the Greek Hellenic tribes, king of Macedonia and conqueror of city-states and the Persian empire.

St. Cyril and St. Methodius 9th century missionary saints who worked with the Slavic tribes. They helped create the Glagolitic alphabet, a forerunner of Cyrillic.

Icons Representations of Christ, angels or saints, done in paintings, enamels and stained glass, which receive veneration (reverence) because of the figures represented by them.

Lustration In some societies coming out of authoritarian rule, former communist officials are prohibited from returning to positions of power. Lustration identifies this prohibition.

Macedonian Orthodox Church (MOC) Distinct Orthodox church established in Macedonia under Marshal Tito's hand in 1958. In part because of its dubious origins--to promote political recognition of a Macedonian nation--Orthodoxy in general refuses to recognize the MOC.

Partnership for Peace (PfP) This NATO initiated program seeks to build ties between former Communist nations in Central/Eastern Europe and the Newly Independent States. Combined operations, exchanges and strength building exercise take place between NATO nations and member states.

Task Force Able Sentry (TFAS) As a result of United Nations Security Council action, a preventive diplomacy force patrols Macedonia's border with Serbia, Montenegro and Albania. The United State's contingent to this operation, TFAS, is a battalion sized element located along the Serbian border, northeast of Skopje.

Review Quiz: Country Area Studies--Former Yugoslav Republic of Macedonia



Fill in the Blanks Fill in the blanks with the most correct word immediately following this text. Not all words listed will be used.

The Macedonian Orthodox Church, established under (1) _____ in 1958, is not officially recognized by other Eastern Orthodox bodies. The Macedonian Orthodox Church was established, in part, to weaken the (2) _____ and bolster the "Macedonian" nation.

Within the FYROM, ethnic (3) _____ are by far the largest minority group.

Macedonians within the FYROM today are Slavic in origin, and not to be confused with (4) _____ tribes of Alexander the Great's time.

Under Tito's Communist government, the Slavs of Macedonia were used to support a creation of a "Greater Macedonia" which would include access to the (5) _____.

Most of FYROM's current leaders are former communists, showing that (6) _____ is not in effect.

(7) _____ -- representations of Christ, angels or saints, dove in paintings, enamels or stained glass, are

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found in many FYROM churches and monasteries. As in other Balkan states, the (8) _____ have maintained a constancy of culture within the region.

(9) _____ sees a battalion sized United States element rotating to the FYROM region every six months, to monitor a zone along the border with Serbia. The NATO initiated (10) _____ program seeks to build ties between NATO and former Communist nations in Central/Eastern Europe and the Newly Independent States.

clergy	Serbian Orthodox Church
Marshal Tito	HOO-AH!
Partnership for Peace	Hellenic
Lustration	Stalinist
Aegean Sea	Albanian
Task Force Able Sentry	Icons



"Work as a team."

Resources for Further Study



Curtis, Glenn. Yugoslavia, A Country Study. Washington, D.C.: Headquarters, Department of the Army, DA Pam 550-99, 1992.

Hatzopoulos, Miltiades B., Louisa D. Loukopoulos, editors. Philip of Macedon. Athens: Ekdotike Athenon, 1980. Chamberlain: 938.07 Phil

Kaiser, Phillip. Country Profile of the Former Yugoslav Republic of Macedonia (FYROM). Regional Security Division, National Security Studies and Strategies Group, Science Applications International Corporation, Contract MDA 903-92-D-0053, 2 July 1997.

Poulton, Hugh. Who Are The Macedonians? Bloomington: Indiana University Press, 1995. Aiso: Scr 949.56 P876

A history of the people as they struggled in developing an identity.

Pribichevich, Stoyan. Macedonia, Its People and History. University Park: Pennsylvania State University Press, 1982. Aiso: Scr 949.56 P945

A history of the people of Macedonia. Starting from 1200 B.C. with the presence of Ancient Greeks, continuing through the Middle Ages, and following up with modern history.

Richmond, Yale. From Da to Yes: Understanding the East Europeans. Yarmouth, Maine: Intercultural Press, 1995.

Shea, John. Macedonia and Greece: The struggle to define a new Balkan nation. Jefferson, NC: McFarland, 1997. Aiso: General 327.495--6049 S539

An account of the ethnic struggle between Greece and Macedonia, including the presence of other political powers.

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U.S. Department of State. FYROM Country Report on Human Rights Practices for 1997. Released by the Bureau of Democracy, Human Rights, and Labor Affairs, 30 January, 1998. <http://www.state.gov/www/global/hu...rights/1997_report/fyrom.html>

U.S. Department of State. United States Policies in Support of Religious Freedom: Focus on Christians. Released by the Bureau of Democracy, Human Rights, and Labor Affairs, 22 June 1997. <http://www.state.gov/www/global/human_rights/970722_relig_rpt_christian.html>

Vesilind, Priit J. "Macedonia--Caught in the Middle." National Geographic, March 1996, pp. 118-139.



"Success in combat--and in life--has always demanded a depth of character. Those who can reach deep inside themselves--and draw upon an inner strength, fortified by strong values, always carry the day against those of lesser character...We as leaders--must always do the right thing...always. It takes courage to hold our ideals above ourselves."
General Charles C. Krulak, Commandant, U.S. Marine Corps